

TERMS:
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The Principia

First Principles in Religion, Morals, Government, and the Economy of Life.

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WHOLE NO. 161.

THE REBEKE, THE WARNING, AND THE PROPHECY.

About five or six years ago, before the first cloud of rebellion and war had risen in the horizon, even as big as a man's hand, and when the cry was, Union and peace, and let slavery alone! when conservatism and quiet were the law of the churches on the subject of slavery, and the agitators of the churches, on this subject, were denounced as heretics of Christianity, we received a note of warning, that needs to be renewed, now that the horrible doctrine is publicly preached by men professing to be the friends of freedom and religion, that the right of enslaving human beings is a sovereign, inalienable right of States in this country, and that our government cannot interfere with it. If the government cannot, and the Church will not, then are we indeed lost! Is it possible of redemption. Our disastors look as if God may have already decided against us, especially taken in connection with the proclamation of such doctrines, and the absence of any signs of repentance. Expediency and necessity are still our law. What is there in the following warning, that is not equally essential now?

How, among millions in our churches, connected with this guilt, whose wealth is invested in slaves, whose bonds and mortgages are of slave property, obtain the sin; here, where our merchants strike hands with it, and yet declare that the spread of it is none of our concern, and that the spread of it belongs not to our gospel; here, where the power that supports it, resides, and where the conservation of ecclesiastical authority and the sophistry of the Tractarian policy shield it from reprobation; here, under such influences, the light of God's truth should be poured upon the conscience.

Among the most significant of the recent developments of this iniquity is the fact that the owner of the mass of 109 human beings recently sold at auction in Georgia, is a member of a church of Christ in the city of Philadelphia, an officer in that church, sanctifying the iniquity by the sacrament. Here, then, where the Altare and the Church of this iniquity hold their real court, and not merely in Israel, must the sin and the sinners be confronted with the Word.

Day by day, the horrors of this system are accumulating. In the present month's "Missionary Intelligence" we have the account of a free colored woman and member of a Christian Church in Ohio, attempting to secure the freedom of her children who were kept in slavery. Escaping with them, she was captured on the shores of the Ohio, and carried back to a most loathsome prison, to await her trial for stealing slaves. Her destination undoubtedly is the penitentiary. So much for the crime of a mother's love. Her slave children, whom she was attempting to rescue, were sold into the hands of a slave trader.

New measure, if you can, the enormity of the Christian Church, in sanctioning and maintaining such wickedness. Measure it, you can, the wickedness of the Christian Church, remaining dumb under such wickedness, and not only refusing to speak out, but forbidding the Word of God to be proclaimed against it.

When nations are to perish in their sins, 'Tis in the Church the leprosy begins. The disease is powerless, is but a superficial blotch, till it has reached the heart, the conscience; and when it strikes in, and there is no reaction, then there must be death. The piety which will endure such wickedness, who absorb it into Christianity, cannot be piety, but seems to be something but a medium of moral poison. It puts darkness for light and light for darkness, evil for good and good for evil. The abominations endured and fostered in the Jewish Church, that made our blessed Lord address them as a generation of vipers, who could not escape the damnation of hell, were not to be compared with the inhumanities and crimes upon which, in accepting and defending this system, a slaveholding church sets its seal.

The whole system of religion must be reconstructed from its foundation, to admit the possibility of such an element; for this iniquity is a reversal of all its blessed and benevolent rules, and the establishment of doctrines of devil in their stead. Jealous never taught, the Nicolaitans never taught, any hideous abomination more incongruous with the spirit of Christianity. The passing of children through the fire to Moloch was never a more actual sacrifice in the orgies of paganism, than the condemnation of the children of millions of human beings, at this day, as chattels to the Moloch of slavery. And the deities of millions of human beings, at this day, as chattels to the Moloch of slavery. And the deities of millions of human beings, at this day, as chattels to the Moloch of slavery.

And any attempt to quiet the agitation, if once the conscience is aroused, will only produce greater convulsions. It will be as if you should throw Moloch into Vesuvius to keep down its fires; an experiment which would but split the confound and send up a spouting cataract of fire through the fissures, over Southern Europe.

The conversion of such diabolism into Christianity, is a thing that, in the attempt, agitates heaven and earth. The very elements of our natural humanity suffer under such violence; the universal conscience is convulsed with throes. The agony of thousands of God's children, whose hearts are wrung with this impiety and cruelty, throws them waiting upon him; and under the altars where this most unnatural and monstrous union of Satanic and celestial creeds, spirits and forms of worship is going on, there are souls in mortal martyrdom crying up to heaven, Lord, how long! Doubtless, before the outpouring of the vials of God's wrath, there will be such a final struggle and wail of prayer, and then the end will come.

Prayer has been neglected, dissuad, any cut off in this direction, and forbidden, when it ought have stayed the wrath of God; prayer for the oppressed and enslaved, has been expelled as unhallowed incense from God's altar, and now, when it only be the signal of God's own commission to his destroying angels. When God's judgments are to be made manifest, then the temple of the tabernacle of God's testimony is opened, and forth from it issue the seven angels, clothed in pure and white linen with the seven last plagues. Go your ways, and pour out the vials of the wrath of God upon the earth. The angel of the golden censer of incense and of prayer is but the forerunner of this tremendous dispensation.

The sin is against God, the Creator, who hath made of one blood all nations and races. It is a

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Thus far we have compared the position of the "Bible Repository and Princeton Review" with the well-known orthodox doctrine of the moral and providential government of God over the nations, as explicitly declared in his word, and in accordance with the consciences of men, even under the light of nature, and by the principles of what is commonly recognized as natural religion. Those who acknowledge the existence and perfections of God, the Creator and preserver of men, have, with great unanimity, acknowledged him as the moral and providential Governor and controller of nations, approving and rewarding national justice, and disapproving and punishing national injustice, cruelty and oppression. Hence, those appeals to God, as to a God of justice, for his favor and protection, in what is claimed to be a righteous cause, which have characterized such public documents as declarations of war, by civilized nations. However unfounded may have been such claims, in many or in most instances, the fact of their being publicly made, is evidence of a generally existing belief that there is an over-ruling Providence that rewards virtue and punishes vice, in the disposition of national destinies.

Even the polytheistic nations, with their multitude of gods and goddesses, have regarded them as national protectors from wrong-doers and invaders. Philosophers, poets, historians, statesmen, civilians, and military commanders, of all creeds, of all nations, and all ages; from the days of Homer to those of Jefferson, have, in their various ways, expressed the idea, in some shape, leaving the Princeton Review almost alone, in its skepticism, on this cardinal article of the creed universal, and far below the theological standard of them all.

Perhaps the editor of the Princeton Review may congratulate himself that he is not found in the company of so many heathen and deistic philosophers. We remember to have met with a prominent preacher of Second Advent materialism, who insisted that the "immortality of the soul" was a heathen doctrine, derived from the writings of Plato, and to be rejected accordingly. Perhaps the doctrine of the government of God over the nations may be rejected for similar reasons.

Well, then. We will come, now, to a doctrine distinctly and exclusively of Bible origin, and vitally connected with the theological system commonly denominated "Orthodox"—the system which "The Bible Repository and Princeton Review" claims to be, and is widely regarded, a rigid exponent and strenuous advocate. We allude to the well-known doctrine of the kingly supremacy and control of the Messiah, the Son of God, the Redeemer of mankind, the King of kings, the Lord of lords, over all the kingdoms, potentates, nations, rulers and peoples of the earth, for the purposes and service of his mediatorial and spiritual kingdom, and in virtue of his being not only Head of the Church, but, "head over all things to the Church,"—for its protection, and benefit, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come—a kingdom which, though out of this world, is nevertheless in and over this world, controlling it according to the purpose of His will.

We are not unaware of the abuses and perversions of this doctrine by the Man of Sin, exalting himself in the place of the Messiah, and even "above all that is called God and that is worshiped." We hold that the only effective opposition to his impious claims, is the hearty recognition of the claims of Him "whose right it is" thus to reign. A controlling power over the nations there must needs be. If it be not the control of Christ, it will be that of anti-Christ. A religion, of course, sort, must and will govern the nations. If it be not the religion of the gospel and of liberty, it will be the religion of human authority and of tyranny.

NATURE AND OBJECTS OF CHRIST'S KINGDOM.

Will it be said that the introduction of the subject of oppression into our exposition and practical application of the second Psalm, is far fetched and unauthorized? Think again. When, where, or how, did the kings of the earth ever set themselves against the Lord and his Anointed, without violating human rights, and oppressing their fellow men? Are not all persecutions oppressions? And are not all oppressors the persecutors of those who believe, and who do obey their impious edicts? Do not those—whether Papists or Protestants—who deny education, withhold the Bible, and forbid marriage, set themselves against the Lord and his Anointed? Do they not violate human rights, and oppress their fellow men? In the same sense are they not also oppressors? Can there be any oppression, without rebellion against God and against Christ? Except on the persons of men, like themselves, or of the Son of God, on earth, who was also the Son of man—God manifest in the flesh—how could impious rulers or people exercise their rage and malice against the Lord and his Anointed?

Consider the nature and objects of Christ's kingdom, the redemption of man, and you will perceive, at once, the identity of the oppression of humanity with rebellion against Christ. And in this, you will perceive, likewise, that the overthrow of Christ's enemies, who make war against his spiritual kingdom, must, of necessity, involve the overthrow of oppressors. As for illustration—How can the kingdom of Christ, in its purity and freedom, be built up in our American Slave States, without the overthrow of enforced heathenism, ignorance of God's word, and concubinage, subverting marriage and the family relation? And how can this be done, without either the repentance or the overthrow of American oppressors, and their oppressions? No two things in this world are more directly antagonistic and irreconcilable than American Slavery and the spiritual kingdom and reign of Jesus Christ, as set forth in the Scriptures.

THE DOCTRINE STATE.

We inquire, then,
1. What is the Bible doctrine of Christ's control over the nations?
2. What shadow of recognition of that doctrine is there in the politics of the Bible Repository and Princeton Review?

We may, perhaps, intermingle these two inquiries, putting them side by side, as we pass along. We begin with the second Psalm, which delivers deep, at once, into the very heart and core of the subject.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."
How could a people and their rulers set themselves against the Messiah and his spiritual kingdom in the earth more effectually than by tolerating, thus protecting, and even aiding a system of violence, outrage, oppression, injustice, and cruelty—a system that annuls marriage, disorganizes the family relation, legalizes concubinage, withholds the Bible, forbids education, and enforces labor without wages?

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto his wrath, and vex them in his sore displeasure."
When was there ever, in this world—how could there ever be—a more marked and manifest illustration of this scripture, or fulfillment of this prophecy, than in the passing events of the day, before our own eyes? What could be more derogatory of the political sagacity of our rulers, for the last forty years, than the events under the hand and councils of God, by which all their devices have been frustrated—all their anticipations and predictions falsified, all their councils turned into fooleries?

"Yet have I set my king on my holy hill of Zion. I will declare the decree. The Lord hath said unto me, 'Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces, like a potter's vessel.'"
It is the Lord's Anointed, then, the only begotten Son of God, the king of Zion, the Head of the Church of the redeemed from among men, that thus holds the devices of wicked rulers in derision, that thus speaks to them in his wrath, that thus vexes them in his sore disple

J. W. ALDEN,
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For the Principia.

SORROWING.

BY RUTH BROOKLYN.

Tell ye, mournfully,
Muffled bells,
Toll ye solemnly,
Funeral knells!
The dark shadows fall
On my heart, like a pall!
My loved one will never return again—
He died, far away, on the battleplain.

Moan ye, dearly,
Wailing wind!
Seek, oh! wearily,
Comfort to find.
How can I be glad,
My only brother is so sad?
My only brother has come to our home
To die—and leave me alone—alone.

Watch I, tearfully,
Around his bed;
Now, so fearfully—
His spirit has fled.
O, my poor heart will break;
Pity, for Jesus' sake!
Lover—brother—all are gone—
Nothing on earth to lean upon.

Birds seem chanting
A dirge-like strain—
Echoes, repeating
The sad refrain.
The deepening gloom
Of the silent tomb
Hath shrouded the forms of those I love;
Their spirits are waiting to bear me above.

Slowly, mournfully,
Toll the bell;
Sad and sorrowful
The tale it will tell!
From wild, troubled sleep
I awake but to weep:
Friendless, weary, on a lone room—
O take my struggling spirit home!

Angels hovering,
Await my soul;
Look I, longing,
Toward the goal.
There I'll find relief
From my withering grief;
There all tears are wiped away;
Here, O Father, I would not stay!

LINES BY MILTON IN HIS OLD AGE.

This sublime and affecting production was
first discovered among the remains of our
great epic poet, and is published in the recent Ox-
ford edition of Milton's Works.

I am old and blind!
Men point at me, as such as God's frown:
Afflicted and desecrated by his kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not at his longer see:
Poor, old, and helpless, I the more belong
To Father Supreme! to Thee.

O merciful God!
When men are farthest, then Thou art most near:
When friends pass by, my weakness thou dost cheer:
Thy charity I fear.

Thy glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely, lonely place,
And there is no more night.

On my benighted knees
I recognize the Thy presence, clearly shown;
Thy vision, that has dimmed, that I may see
Thyself—Thyself alone.

I have sought to reach
This darkness in the shadow of Thy wing:
Beneath it I am hidden; here
I come to no evil thing.

O! I can see of old
Trembling, where Thou standest, never hath been
Wrapping in the radiance of Thy shining hand,
Which eye hath never seen.

Visions come and go;
Shapes of radiant beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing new
When heaven is darkening on my sightless eyes—
When angels from paradise refresh my brow,
The earth is darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unthought.

Give me now my lyre!
I feel the strings of a gift divine;
Within my bosom glows unceasing fire,
Lit by no skill of mine.

SACRED MUSIC.

It is said that the eagle who chooses to hear,
In the land of the stranger his own voice he hears;
Or some strain that in childhood delighted him,
Though he listen with rapture yet weeps over the hymn.

For what voice bright vision appears to his view?
The land where the spirit of his youth is true,
His home, his loved kindred, he seems to have found!

But though sweet the delusion not long can it last,
In a moment the lovely delusion is past;
With the strains that produce them so quickly they
And the exile still finds himself sad and lone.

And is not the Christian an exile on earth?
And is not sweet music the language of heaven?
Of that land where the spirit of his youth is true,
And from whence the bright spirit of his youth is true,
And from whence the bright spirit of his youth is true,

And thus while he listens to anthems of praise,
Or some soft-sounding melody falls on his ear,
And seems the sweet song of the ransomed to hear,
Nay, he seems to have entered that land of rest,
Already he joins the choir of angels and saints,
Already partakes that eternal repose.

But the charm is soon broken; the sounds die away;
No mandate, as yet, is sent down, of release;
When his sufferings and labors forever shall cease,
That day of delight, when an exile no more,
His country, his home, his loved kindred he gains,
Tunes his harp to the choir of angels and saints,
Where sorrow and sighing never blend with the strains.

THE CHILDREN OF THE COVENANT,
OR, THE CHRISTIAN FAMILY.

BY MRS. MARIA GODDELL FROST.

CHAPTER XVII.

FRANK.

While Clarence remained at the Academy,
great changes were taking place at the par-
sonage.

Mabel was fast ripening into womanhood,
and her lovely disposition, with her exceeding
beauty, and the rare accomplishments she had
learned from her mother, were becoming
sources of pride to herself, and envy to the
circle in which she moved. Her society was
courted by all, and it was evident that some
change was needed to meet her higher wants.
This, however, could not be at present effected,
on account of the expenses of Clarence.

But a greater cause for anxiety was the rest-

THE PRINCIPIA.

less Frank, to whom the dull monotony of

Elmwood life was becoming irksome.

It happened, one Saturday morning, that

Mr. Stanley directed him to gather in some

corn that still remained in the garden, while

he made his usual preparations in the study,

for the Sabbath following.

The day was one of Autumn's loveliest;

nature's richest purple and gold tinged the

hill-side and forest shade, while the many col-

ored flowers, rejoicing in their gayest hues,

lent their charms to enliven the scene.

The task was not a heavy one, and Mr.

Stanley was pleased to notice, from the win-

dow, that Frank entered upon it with more

than his accustomed alacrity.

Towards noon he came into the house, and

said in a pleasant tone, "Mother I have fin-

ished my work."

"Well, my son, dinner will soon be ready."

"Frank!" called Mabel, from the parlor, "I

want you to drive over to Kitty Simpson's for

her a visit, and it is further than I like to

walk."

Frank left the house, without replying.

"How strange Frank is!" said Mabel. "I

do not know whether he intends to go, or not."

"I will ask him, at the dinner table," said

his mother.

But Frank did not come in, to dinner, and

all the long afternoon Mabel watched for him,

from the window, in vain.

"Where can he be, mother? I shall have

to give up my visit; it is too bad!" said Mabel.

"I presume he has not gone far," said Mabel,

"mentions where he is going," said Mrs. Stanley.

"So different from Clarence!" said Mabel.

"Yes, he is very different from Clarence,"

"He seems less affectionate," she added, with a

sigh, "but I think that, after all, Frank feels

more than he expresses; it is his way."

"It is a hateful way; it makes one so much

needless trouble," said Mabel, in a vexed

tone.

"What has become of Frank?" asked Mr.

Stanley, at the breakfast table, Sabbath morn-

ing.

"No one could answer the question. Mrs.

Stanley looked paler than usual, and it was

evident from her drooping eyelids, that she

had been one of weary unrest. The

Sabbath seemed to bring with it no bless-

ing. Clarence's presence would have been a

comfort, but he was not there.

"What a shame it is for Frank to act so,"

said Mabel, and make us all so much trouble."

"It is trying, Mabel. I know not why the

Lord deals with us thus. Your father has

gone out to make inquiries, and I have some

sad misgivings at heart."

At evening Mr. Stanley returned, but with

no tidings of the missing boy.

"He has not gone far; he will return soon;"

he surely would not leave us," said he, in a

soothing tone, to his agitated wife.

"He was never more cheerful, and never

worked better, or spoke more pleasantly, than

on the morning he left."

"Well, I knew that he was becoming rest-

less, and I wanted to give him a change, as

soon as Clarence should be home, as

could not command means before," said Mr.

Stanley, bitterly.

"I did not think of it; he is young," said

his mother.

"It is very unpleasant," said Mabel. "It

will turnish gossip in Elmwood all winter."

"Pratt! Mrs. Winters will talk—and Mrs.

Pratt! They are always rejoicing over Frank's

wildness, and my pride."

"That is the least part of my trouble," said

Mrs. Stanley.

There was some truth in the ill-natured

remark of Mabel. Although a few families

grieved and sympathized with the afflicted

parents, there were many that seemed exult-

ant that, with all their efforts, and in spite of

failed to have a Christian household.

Mr. Stanley grew thin and pale, and Mrs.

Stanley's hitherto unfurrowed brow now bore

traces of sorrow and care. Still they hoped

and trusted, and were so fortified and sustain-

ed in the great heart trial, that the remark

was often made in Elmwood, "How little

Mrs. Stanley mourns for her son! What a

happy circumstance it is, that she has such a

cool temperance. Why, it would kill me to

have a boy leave home in that way!"

But O, the silent tears, the prayers, and

the heart struggles of that father and that

mother, were known only to the Being

whose penetrating eye reaches the inmost

recesses of the human heart.

PATSY AND THE SQUIRE.

Patsy O'Blane was a poor, ragged boy,

living on a wild Irish moor. He looked like

sheep, without the coat, and dug the potatoes

without hat or shoes, for he owned neither.

He also cooked the food, and swept the clay

stove, while his father herded the cattle of the

around them. Theirs was a land and cottages

with its one only window, and with the thatch

falling from the roof; but it was home, and

therefore dear to them.

Dan O'Blane owned one book, the Bible,

which he and little Patsy dearly loved, for

it was the name of God, and to be "kings

of priests under God."

One evening, as Patsy sat at the door, with

his pet lamb at his side, and the Bible on his

knee, awaiting the return of his father, he

heard the loud voice of the blunt but good-

natured Squire, "Pat, my boy," he shouted, "leave

that great book for priests and bishops to read, and

"Please your honor," said Patsy, "I'm for-

bid of my father to go with them same at all."

"But you can go hunting with them without

sweating," said the gentleman.

"Ah! sir, I know it's not easy to go into

the fire without being burned," replied the

boy.

"Well, my fellow, what do you find in that

great book? With all my learning, I don't

understand half of it," said the Squire.

"And now, ye honor, don't yer own word

show how true this book is?" asked Patsy,

from the wise and prudent, and repeated these

words to him. "There's ye, sir, as rich as a king,

and as wise as a bishop—ye arn't sure that

as my lamb Biddy, and here's us, as poor

believe every word of it, and makes us wiser—

we hearts, and makes it our duty to do it."

So, after all, begging yer pardon, we is richer

company was feasting and singing at the yew

father said he was amazed at the grace of pater

that made him so wise to do it. This poor

cabin was a little better, sir, yesterday, when

to hear father read how Jesus came to preach

the Gospel to the poor, and to open heaven

to them."

"Don't you think Dan would change places
with me, boy, soul and body?" said the Squire,

"What, sir! sell heaven, where mother and
sire ye haven't got enough to buy the new

heart out of Dan O'Blane?" answered the boy,

foling the Bible to his breast?

"How can these things be?" exclaimed the

Squire.

"Ye mind me, yer honor, of the ruler of the

Jews, who kept to Jesus like a thief by night,

when Jesus told him, 'Ye must be born

again!'" said Patsy.

"How can you prove, boy, that a man is

born again, as you call the change you talk

of?" asked the Squire.

"Sir, nor will I try to prove it to the ruler,

on the highway. If ye see a man walking

prove to you that ye don't bid him stop and

know how he was, or he wouldn't be here alive,"

replied Patsy. "So, when ye see one like

father, once dead in sin, now alive and walk-

ing in the light to Heaven, ye may know he's

been again, without him proving it to ye."

The squire's smile faded from the lip of the

gentleman, as he stood before the poor child,

who evidently pitied him.

"Pat," he said, "There was a time when I

wanted this same faith myself. I had nothing

but to ask for help, but I knew I could not carry

thing beyond, and I wanted some one to help

me, and He did help me for this new

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As a general thing, in driving, it is best not

to use force, when persuasion will do just as

well. The majority of horses at the present

time will not take of a reasonable gait, and keep

them from "moral snafes." It is a good rule,

however, never to strike until you have spok-

en to him, to let your horse know what you wish

him to do, then if he does not do it, compel

him to do so by force.

Whenever you undertake to make a horse

perform anything that is perfectly proper, and

until you have succeeded, never give up

again, makes him more willing to obey you.

His master, while every time he can suc-

ceed in his endeavor to make him do as he

wishes in the disagreeable practice of shirking,

do as he wishes in this respect. Some an-

imals have acquired such ways through